Developing Cultural Competency & Communications
Part I

Native American Training Institute
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Introductions

• No place of work

• No job title or line of work

• No educational background or resume
Cultural Competence

• A. Set of similar behaviors, attitudes and policies that come together in a system, agency or among professionals to work effectively in cross cultural situations.

• B. The ability to understand, appreciate, and interact with persons from cultures and/or belief systems other than one’s own, based on various factors (https://medical-dictionary.thefreedictionary.com/cultural+competence)
Cultural Competence

- Is sometimes scary, fear of the unknown
- Can be intimidating
- Is definitely less complicated than we think

- What are some words or thoughts that come to mind when you hear the words “Cultural Competency?”
Today’s Goals

- Understand unique status of Tribes, relationship with US Govt.
- Review our own cultural worldview in relation to our peers
- Learn about the North Dakota Tribes
How is Indian Country Unique?

- Tribal Sovereignty: Govt to Govt Relationship
- Federal Trust Relationship
- Federal Indian Policies & legislation
- Jurisdiction
Sovereignty & Treaties

- Sovereignty is an internationally recognized power of a nation to govern itself.

- Treaties were agreements between sovereign nations that granted special peace, alliance, trade, and land rights to the newcomers.
Tribal Sovereignty

• Indians are the only group specifically identified in the Constitution

• The Congress shall have Power...[t]o regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes....

  US Constitution, Article I, Section 8

• Indian tribes are distinct political entities—governments with executive, legislative, and judicial powers. Members of the tribes may be citizens of both their Indian nation and the U.S.
The Trust Responsibility

Trust responsibility is integral to the principle of tribal sovereignty. It derives from negotiations with Indian tribes that bound the United States to do the following:

- Represent the best interest of the tribes,
- Protect the safety and well-being of tribal members, and
- Fulfill its treaty obligations and commitments.

Source: American Indian Policy Center  www.airpr.org
US Federal Indian Policies

- A pendulum of Policies

- Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG) which defined the crime of genocide for the first time; adopted by the UN General Assembly, 1948
Pendulum of Policies

Separation (1625-1827)
- Indian Wars
- Removal Act of 1830

Coercive Assimilation (1887-1934)
- General Allotment Act of 1887
- Boarding School Era

Tribal Restoration: Phase I (1934-1953)
- Indian Reorganization Act of 1934

Termination (1953-1968)
- HR108 of 1953
- Relocation
- Forced Sterilization

Tribal Restoration: Phase II (1968-1988)
- Indian Civil Rights Act of 1968
- Indian Child Welfare Act of 1978
- American Indian Religious Freedom Act of 1978

Limitation (1988-Present)
- Indian Gaming Regulatory Act of 1988
- More termination talk
Battle, Wars and Massacres

“Kill and scalp all the big and little; nits make for lice.”
Disease

You will do well to try to inoculate the Indians [with smallpox] by means of blankets, as well as to try every other method, that can serve to extirpate this execrable race.” — Sir Jeffrey Amherst, Commander-in-Chief of British forces in North America (1763).

(b) Causing serious bodily harm, or harm to mental health, to

"COULD IT NOT BE CONTRIVED TO SEND THE SMALL POX AMONG THOSE DISAFFECTIONED TRIBES OF INDIANS? WE MUST ON THIS OCCASION USE EVERY STRATAGEM IN OUR POWER TO REDUCE THEM."

GENERAL JEFFERY AMHERST, 29 JUNE 1763

"I WILL TRY TO INOCULATE THE INDIANS BY MEANS OF BLANKETS THAT MAY FALL IN THEIR HANDS, TAKING CARE HOWEVER NOT TO GET THE DISEASE MYSELF."

COL. HENRY BOUQUET, 13 JULY 1763

"YOU WILL DO WELL TO TRY TO INOCULATE THE INDIANS BY MEANS OF BLANKETS, AS WELL AS TO TRY EVERY OTHER METHOD THAT CAN SERVE TO EXTINGUISH THIS EXCRECIBLE RACE."

GENERAL JEFFERY AMHERST, 16 JULY, 1763

(CHEROKEEENREGISTRY.COM)
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
1973 – 1976 the Bureau of Indian Affairs through the Indian Health Service sterilized approximately 3,400 Native American Women.

- 36 of these women under the age of 21.
- 2 young ladies, 15 yrs old, had appendicitis and ended up being sterilized
- 1 in 4 Native American women were sterilized.
- Full blooded women were singled out.
When Extermination Failed

“I must learn about the birds and the rocks and the trees from books instead of daily interaction with them. This is what the White Man says I must do.

and I have no choice but to obey.”

—Way-Quah-Gishig (“John Rogers”)

NourishingGenius.com

photo: Frances B. Johnston
archived: www.calie.org
Assimilation

- One culture changes significantly more than the other culture and, as a result, comes to resemble it.
- This process is often established deliberately through force to maintain control over conquered peoples, but it can occur voluntarily as well. (Garcia & Ahler, p. 24)
“Kill the Indian, Save the Man.”

Boarding School

1. Losing your Family
2. Losing your Home
3. Losing your Language
4. Losing your Culture
5. Losing your Identity
6. The Learning Curve
## Four Most Important…

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Meriam Report 1928

- Commissioned by Secretary of the Interior Department
  - Condemned schools’ deficient diet
  - Condemned overcrowded dorms
  - Substandard medical service
  - Overworking of students
  - Reported systematic kidnapping of Indian children by school officials
Historical Trauma

Trauma upon trauma that occurs in history to a specific group of people causing emotional, mental and spiritual wounding both during their lives and in the generations that follow. (Carlisle Indian School)
Intergenerational Grief

Grief that is passed down from the generation experiencing the trauma to their children (the next generation) even though they may not be aware of or have direct experience of the actual traumatic events. (Photographer Ferdinand Brady – Tulalip Indian School)
Piece by Piece

- 1934 – Indian Reorganization Act
- 1968 – Indian Civil Rights Act: Free speech, right to a jury, protection from search and seizure.
- 1978 – American Indian Religious Freedom Act
- 1978 – Indian Child Welfare Act
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What’s one of the first things you would do if you planned to travel to another country?

- learn what language they speak, what are some “rules” you might have to follow, expectations of you as a visitor to their home, foods you will eat, places you will visit, social and political climate
What is Culture?

• Values
• Beliefs
• Attitudes
• Language
• Gestures
• Traditions
• Political views
• Interaction with others
• More...
Culture

Culture is passed from generation to generation and often relates to religious/spiritual practices, food, art, language, health and how we relate to family, friends, community, & environment.
How can we view Cultural Competence?

Cultural competence refers to an ability to interact effectively with people of different cultures and socio-economic backgrounds.....

Cultural competence comprises four components:
- Awareness of one's own cultural worldview,
- Attitude towards cultural differences,
- Knowledge of different cultural practices and worldviews, and
- Cross-cultural skills.

Developing cultural competence results in an ability to understand, communicate with, and effectively interact with people across cultures.

Basic Steps of Cross Cultural Learning

RELATIONSHIP-BUILDING
• Spend time with individuals from other cultures
• Attend or Participate in community events
• Have open conversations

KNOWLEDGE-BUILDING
• Observe
• Research
• Engage

SKILLS-BUILDING
• Stay curious
• Keep engaging
• Step outside your world; understand there is another viewpoint
• Keep an open mind
Awareness of One’s Cultural World View

• "beliefs and assumptions by which an individual makes sense of experiences that are hidden deep within the language and traditions of the surrounding society." Mary Clark, *In Search of Human Nature*

Communicated by origin stories, narrative stories, linguistic metaphors, cautionary tales..... They set the ground rules for shared cultural meaning
Self-Awareness

Diversity Wheel

*Activity*
Cultural
Connection
Conversation
Starters

What is your cultural viewpoint, family traditions, community relationships? What are your stories, values, beliefs, languages?
North Dakota's Indian Country
North Dakota’s Reservations were established in:

- Standing Rock Sioux Tribe - established as part of the Great Sioux Reservation by Article 2 of the Treaty of Fort Laramie of April 29, 1868.
- Three Affiliated Tribes (Mandan, Hidatsa, Arikara) – Treaty of Fort Laramie September 17, 1851.
- Turtle Mountain Band of Chippewa – established in 1882.
At the center of the Native American worldview is the belief that we are all related to all things in nature.
Native Families...

- The extended family is the primary support network for most Native American families.

- Extended families, like all family systems, have their own rules, norms, values, and traditions which govern how they help and care for their family members. It is important to respect differences.

- Remember that *culture* is family specific, and that Native traditions vary from tribe to tribe, community to community, and extended family to extended family.
Protocols/Traditions

- **Naming:** It is important, if possible, to contact a Tribal family member who can provide the necessary information and assistance in the naming process on behalf of the young person.

- **Ceremonies:** To learn of ceremonies requires a person to go to a respected tribal elder or leader, bringing tobacco and other gift items to visit about the various traditional ceremonies of the Tribe.

- **Powwow:** Powwows are gatherings of Native American families and children to come together to celebrate, renew relationships and interact with one another.

- **Give-aways:** People and families initiate give-aways to honor relatives.
FOUR OF THE SACRED *MEDICINES* COMMON TO NORTH DAKOTA TRIBES:

1. Sage
2. Cedar
3. Sweetgrass
4. Tobacco

These medicines are used in prayer, ceremony, healing, and every day life.

When we pick this medicine we offer tobacco to Mother Earth and to the medicine itself in thanks for giving us its life and essence.

There are ways to ask how to use these medicines. Contact a spiritual leader, tribal elder or a knowledgeable tribal member from a local tribe.
Shared Tribal Values

Value: Autonomy

*American Indian people value personal freedom and autonomy.*

- Each person is valued as an individual; children are sacred
- Extended families provide extensive, consistent, and loving care of infants and small children, reinforcing their value
- Children are given opportunities to be self-reliant and responsible to the welfare of the tribe early in their lives
- Children learn by observing modeling by other family members, clan and tribal members
Shared Tribal Values

Value: Solidarity

American Indian people value family and tribal solidarity and cohesiveness

• Each person perceives themselves as first a member of a specific tribe; secondly, as an American Indian/Alaska Native
• Has considerable pride in clan and tribal lineage and heritage
• Is expected to bring honor and respect to their families, clans and tribes; individual behavior reflects the whole
• Respects all tribal members: children, youth, adults, and elders
• Is prepared to sacrifice with humility for the collective
• Is generous with one’s talents and material goods
Shared Tribal Values

Value: Competence

*American Indian people value attainment of knowledge and skills*

- Each person is encouraged to develop unique talents, knowledge and skills that will benefit themselves and the group.
- As the people learn from their environments and animals, the knowledge is passed on.
- Each skill acquired by young people is positively noted without “fanfare”-reinforcing personal satisfaction for a job well done.
- Self-improvement is valued over comparison with others; thus competition is discouraged.
Shared Tribal Values

Value: Spirituality

*American Indian people believe in a Supreme Being and the continuity of life*

- Each person strives to maintain a positive balance and harmony with their Supreme Being and all living things
- The people believe that all Creator’s works have spirits and are to be treated respectfully
- Many tribes have detailed accounts of their “creation” or “origin” stories
- It is important to show respect and reverence for the land, their homelands, and those areas sacred to them
- Spirituality and religious practices are routinely integrated throughout each day’s activities
- Every thought and action is powerful and affects the past, present and future of all
Shared Tribal Values

Value: Balance

*American Indian people value harmony and balance*

- Each person demonstrates appreciation for life by the way in which they positively regard and reinforce their physical, mental, emotional, and spiritual health.
- Each person is appreciated for what they contribute to the well being of the group.
- Industry is valued; so is time for leisure, fun, social development and social interaction.
- Appreciating balance and harmony leads to understanding the appropriate times for hunting, harvesting, and utilization of natures bounties, and for the appropriate use of all natural resources.
Shared Tribal Values

Value: Wisdom

As all other values are achieved, wisdom is acquired

- Much wisdom is transmitted to American Indian people through their elders
- When one lives in harmony with the cultural wisdom, people experience contentment and physical and emotional well being
- The roles of men and women are highly valued and complimentary
- When people are secure within themselves and their culture, they are better able to contribute positively to the well being of others, in particular the children.
The people of Spirit Lake Nation refer to themselves as the Mni Wakan Oyate, “the people of the Spirit Water, or Dakota Oyate. Dakota translates as “friends” and Oyate translates as “the people”.

The Dakota people believe they originally lived in the area of Mill Lacs Lake in Minnesota and recently uncovered archeological sites near Granite Falls and Browns Valley in Minnesota that provide evidence the Dakota inhabited this area for over 8,000 – 10,000 years.

The Great Dakota Nation is formed by Seven Council Fires or Oceti Sakowin, a political alliance, comprised of the Western Division, who are the Lakota (Teton); the Middle Division, who are the Nakota (Yankton); and the Eastern Division who are the Dakota (Santee).
Spirit Lake Nation

- Spirit Lake Dakota are comprised of two Bands from the Eastern Division, the Wahpeton known as the *Dwellers Among the Leaves* and the Sisseton known as the *People of the Ridged Fish Scales*. There is a story on how the Spirit Lake Dakota ended up where they are now.

- According to BIA Labor Force report as of 2005 there were 6,677 enrolled members of the Spirit Lake Tribe. Total population within the Spirit Lake Tribe boundaries is 6223.

- Initially, Indians were scarce in the immediate vicinity of Fort Totten which was built in 1867, however, starvation and harsh winter conditions eventually forced many of the Dakotas to move to this area. By 1870, the number of Dakotas grew to more than 500.
Standing Rock Sioux Tribe (16,000)

- [www.standingrock.org](http://www.standingrock.org)

- The Standing Rock Sioux Reservation is situated in both North and South Dakota.

- Members of the Dakota and Lakota nations. “Dakota” and “Lakota” mean “friends” or “allies.”

- The Ojibwa called the Dakota and Lakota “Nadouwesou” meaning “adders”; term was shortened and corrupted by French traders to last syllable “Sioux”.

- The Dakota people of Standing Rock include the Upper Yanktonai (lhanktonwana) which translates as “Little End Village” and Lower Yanktonai, (Hunkpatina) “Campers at the Horn” or “End of the Camping Circle.”

- The Lakota include two subdivisions, the Hunkpapa which means “Campers at the Horn” and Sihasapa or “Blackfeet” (Not to be confused with Blackfeet Tribe).
• Kinship System is based on their immediate family, extended family and tiospaye.

• Tiospaye refers to the wide, extended families who may or may not be related to you but live in the same camp.

• There are kinship roles that also exist in some families - these are:
  • Brothers and sisters have deep respect for one another and do not touch one another. When they get older the boys play with other boys while the girls play with other girls.
  • Sons-in-law do not talk to their mother-in-law.
  • Daughters-in-law do not talk to their father-in-law.
  • Male relatives and female relatives are not left home together.
    • An example: grandpas and uncles do not babysit little girls.
  • Precautions and prevention of sexual misconduct are built into the tribal and family codes of conduct and are an integral part of the culture.
The Roles of Men

- When young males reach puberty uncles and older male relatives guide and help them.
- Traditionally, when boys grow older, women no longer raised them.
- Men were the hunters and would never abuse anyone weaker than themselves.
- Men always respected the women and would come to their defense in time of need.
- If a man abused women or children, others shunned them.

The Roles of Women

- To raise the children and take care of the home.
- For some families when a young woman experiences her first menstrual cycle, it is considered a special time in her life, signifying that she becomes a woman. When menstruating she is taught to show respect for herself and others by:
  - Washing her clothes separate from the family’s wash.
  - Always keeping clean.
  - Not stepping over the children’s clothes or property.
  - Not cooking red meat during the menstrual cycle.
Mandan, Hidatsa, Arikara (12,200)

- www.mhanation.com
- The Mandan (Nueta), Hidatsa (Nuxx baaga), and Arikara (Sahnish), known collectively as the Three Affiliated Tribes, reside in the Missouri River area.
- The Mandan and Hidatsa people were originally woodland people who moved to the plains at various times.
- The Mandan and Hidatsa believe they were created in this area and have always lived there.
- The Arikara people lived in a vast area that extended from the Gulf of Mexico, across Kansas, Nebraska, and South Dakota.
The Roles of Women

- The responsibility to give birth and to nurture new life.
- The MHA peoples all showed deep respect for women.
- The women owned and cared for the gardens.
- Prayers of young women were strong during the menstrual cycle; she was taught to keep positive thoughts and actions during this time.
- The MHA women are expected to know their role within their family, Tribe, and Clan.

The Roles of Men

- MHA men’s role was to protect and show honor to their people.
- Men were expected to be hard workers and helpful to the elders and relatives.
- Learn from their older male relatives all responsibilities to themselves, to their families, clan and Tribe.
- It is essential for a young man to know his family kinship since it is the responsibility of the older male relatives to teach the young men what it is to be a MHA man.
Turtle Mountain Band of Chippewa (31,000)

- Historically, the Chippewa refer to themselves as Anishinabe, meaning “The Original People.” The members of the Turtle Mountain Band of Chippewa are primarily members of the Pembina Band of Chippewa.
- The name “Chippewa,” a mispronouncing of Ojibwa, Ojibway, Ojibwe, and Anishinabe all represent the same group of people.
- The Ojibwa are members of the Algonquin language group.
- Matriarchal society: social organization governed by women
The Seven Teachings of the Anishinabe

1. To cherish knowledge is to know **WISDOM**.
2. To know **LOVE** is to know peace.
3. To honor Creation is to have **RESPECT**.
4. **BRAVERY** is to face the foe with integrity.
5. **HONESTY** in facing a situation is to be honorable.
6. **HUMILITY** is to know yourself as a sacred part of the Creation.
7. **TRUTH** is to know all of these things.

**THE SEVEN TEACHINGS OF THE ANISHINABE PEOPLE**
The Roles of Women

- They are the strength of their family and community
- Gather family and community to care for one other
- They are responsible to pray for with the water
- Wear skirts and dress appropriately when attending ceremonies

The Roles of Men

- To protect and provide for their community and family
- Boys are shown by the older men in their family their responsibilities
- They are responsible to pray with the fire
The Roles of Women

• Provide shelter, clothing, cooking, healing
• Much as the child rearing
• They are the strength of their family and community
• Gather family and community to care for one other
• They are responsible to pray for/with the water
• Wear skirts and dress appropriately when attending ceremonies

The Roles of Men

• To protect and provide for their community and family
• Provide food and protection
• Boys are shown by the older men in their family their responsibilities
• They are responsible to pray with the fire
Parenting Practices

• Parents appointed an elder to give the baby its sacred name.
• Grandparents typically had living with them at least one grandchild, including at least one granddaughter. Childhood was divided into two periods: the time before the child walked, and the time from walking to puberty.
• Until girls and boys were around seven years of age, they were tended to and taught by their mothers, aunts, and elders. After that age, boys were taught hunting and fishing skills by the men, while girls continued to learn domestic skills from the women and elders. Moral values were taught by example and through storytelling.

Read more: https://www.everyculture.com/multi/Le-Pa/Ojibwa.html#ixzz5ZK1ZVjZb
Bennett Model of Cultural Competence

Denial → Defense → Minimization → Acceptance → Adaptation

Integration
Denial – “My/Our Culture is the only real culture”

- **Individual**
  - Not knowing or understanding that there are other ways of being in the world
  - Social or Geographic Isolation

- **Organizational**
  - Lack of diversity on staff
  - Lack of formal or informal conversations of diversity
• Defense – “My/our Culture is the best (or worst)”
  ▫ Individual
    • Pattern of us/them
    • Negative stereotyping
    • Reversal- devalues own culture and romanticizing another, neg judgement about individual’s own culture
  ▫ Organizational
    • Diversity as a problem to be solved
    • Diverse populations need charity/help
    • Other cultures or groups celebrated as special
Minimization – “Aren’t we all just human?”

• Individual
  ▫ Strongly focused on similarities, universal values
  ▫ Awareness of differences is enough
  ▫ Privilege is not challenged

• Organizational
  ▫ Focus on stakeholders buying into existing organizational culture/philosophy
  ▫ Partnerships are opportunistic, not consistently sustained
Acceptance – “My/Our way is only ONE way of being”

• Individual
  ▫ Eagerness to ask questions, to be informed but not to validate existing prejudices

• Organizational
  ▫ Special programs for diverse groups
  ▫ Introduction of staff training/education
  ▫ Consideration of larger landscape outside of organization, consideration for groups that might oppose organizations practice and how that might affect it
Adaptation – Learning how to walk the walk

• Individual
  ▫ Interest in expanding own world view
  ▫ Learn how to behave in cross-cultural contexts
  ▫ Skilled in empathy, skill building

• Organizational
  ▫ Significant changes to policies
  ▫ Changes in recruitment and retention strategies, organizational culture becomes more flexible to meet the needs of employees
    • Examples- time/family friendly
Integration— Comfort in walking through different worlds

• Individuals
  ▫ Ability to move in and out of different worldviews
  ▫ Definition of self is multicultural

• Organizational
  ▫ Structure and habits are in place to support cultural competence
Cultural Competence as Practice

- Awareness of self-limitations
- Interest in cultural differences
- Utilization of cultural resources
- Engagement with diversity
Cultural Sensitivity

- Knowing that cultural differences as well as similarities exist, without assigning values, i.e., better or worse, right or wrong, to those cultural differences

(National Maternal and Child Health Center on Cultural Competency, 1997)
Cultural Awareness

• Developing sensitivity and understanding of another ethnic group. This usually involves internal changes in terms of attitudes and values. Awareness and sensitivity also refer to the qualities of openness and flexibility that people develop in relation to others. Cultural Awareness must be supplemented with cultural knowledge. (Adams, 1995)
Keep it simple

- Be genuine
- Be curious
- Ask questions (with sincerity creates an open conversation)
- Understand your own viewpoint, limitations or understanding and express it
Evaluations

• Please complete the evaluation form so that we understand how we are doing and can work to improve our trainings.

• THANK YOU!
Q & A
Individual Assistance

RESOURCES
• http://gucchd.georgetown.edu/nccc
• https://www.researchgate.net/publication/7009714_A_crash-course_in_cultural_competence
• http://community.astc.org/ccli/resources-for-action/group-activities
• http://community.astc.org/ccli/philosophy-approach/bennett-model
• https://www.beyondintractability.org/essay/cultural_frames#narrow-body
• http://indianaffairs.nd.gov/statistics/